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A COLLECTION OF
UNPUBLISHED SYRIAC LETTERS
OF CYRIL OF ALEXANDRIA

TRANSLATED

BY

R.Y. EBIED and L.R. WICKHAM

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INTRODUCTION

I

The pieces of Cyril here translated from the Syriac version contained in MS B.M. add. 14,557 (for further details of which see the Introduction to the volume containing the text, pp. vi f) belong to the period after the Council of Ephesus (431) and Cyril's break from, and subsequent *rapprochement* with, John of Antioch.

Their contents we briefly now summarize.

a) *The Letter on the Nicene Creed* [written A.D. 438]

This is a short doctrinal treatise cast in the form of a letter addressed to certain named clergy and more generally to the Eastern monks. Cyril's theme is that the Nicene Creed rightly interpreted is a refutation of Nestorianism.

After complimenting his recipients on their desire for orthodox teaching and discoursing upon the necessity for right faith [§§ 1-3] he affirms the infallibility and inspiration of the Creed of Nicaea [§ 4]. However, this Creed has received a heretical and distorted interpretation at the hands of Nestorians and Cyril proposes to expound its true significance [§§ 5-6]. There follows the Symbol of Nicaea [§ 7] and a line by line exposition of it. §§ 8-12 treat of the Godhead and of Creation; §§ 13-29 of the "economy" i.e. God's plan of salvation through the incarnation of the Son. A wide variety of scriptural texts from the Old and New Testaments attest the real incarnation of the one, unique and self-identical Son of God. Proclus of Constantinople's striking words are also quoted [§ 29]. The doctrine of the Holy Spirit, briefly touched on in the Creed, is treated with a corresponding brevity [§ 30]. The letter concludes with an exhortation to avoid the novel inventions of Nestorius and Theodore and to follow the mind of the holy fathers and the tradition of Scripture [§ 31].

b) *The Letter to Acacius of Melitene* [written probably at the beginning of A.D. 433]

The letter to Acacius contains Cyril's account and explanation of the doctrinal understanding he has reached with the Oriental bishops i.e. those who supported John of Antioch. It opens with a short paragraph

of greeting (§ 1) and goes on to describe the events of the Spring of 432. The emperor Theodosius had been advised that the schism between John and Cyril could only be ended by the decision of John to anathematize Nestorius and by Cyril's agreeing to overlook the insult done him by John's Council at Ephesus (§ 2).

Aristolaus the tribune was dispatched by the Emperor's orders to the Orientals to convey his decision. They persuaded Acacius of Beroea to write to Cyril in the same terms. Cyril found their stipulations too demanding, requiring him to recant his anti-Nestorian polemics and to follow only the Nicene Faith. Cyril declared that as for the Nicene Faith he does follow it and that, so far as his writings against Nestorius are concerned, they were soundly based. For their part the Orientals must anathematize Nestorius's doctrine, acknowledge his deposition and consent to the appointment of Nestorius's successor, Maximian (§ 3).

Paul of Emesa was now sent to Cyril with a letter from John of Antioch more provocative than persuasive. He paid no attention to it and the excuse of Christian zeal he treated with contempt. It was not enough that Paul (as representative of the Orientals) should anathematize Nestorius — the Orientals must do it as a body including John of Antioch. This having occurred, the controversy was brought to an end (§ 4).

Cyril goes on now to explain that this reconciliation involves him in no departure from his previously expressed views (§§ 5-6). The Statement of Faith accepted by the two parties involves no departure from, or addition to, the Faith of Nicaea, and is quite different from the blasphemies of Nestorius (§§ 7-8). Nestorius clearly confesses two Sons and denies the title "Mother of God" to the Blessed Virgin Mary, whereas it is clear that the Orientals acknowledge the one Son, consubstantial with the Father in his Godhead and with us in his manhood, and the Virgin as the "Mother of God" (§§ 9-11). At the level of speculation, two mutually dissimilar natures prior to the incarnation are conceived of, but after the incarnation there is one nature of the Son (§ 12).

In reply to the allegation that to talk of two natures implies the attribution of scriptural statements to two distinct subjects, Cyril quotes the fourth of his anathemas directed at Nestorius in his third letter. He is not, he says, denying the difference inherent in expressions but the dividing them out into two distinct persons. At the level of speculation, he reiterates, there are two realities unconfusedly conjoined, but

after the union there is no separation but one Christ (§§ 13-14). This is quite different from Nestorius for whom the difference of natures involves a difference of persons. The Antiochenes accept a theoretical distinction of natures but an indivisible person (§ 15). They make a three-fold distinction in scriptural expressions; those that pertain to Christ's Godhead, those pertaining to his manhood and thirdly those pertaining jointly to both. Such a distinction by no means implies a dual personality in Christ and, moreover, the Orientals acknowledge the Holy Virgin as "Mother of God" — all of which is a far cry from Nestorianism (§§ 16-18). The Orientals are moved to make the distinction by anxiety to avoid Arianism (§ 19). As for the charge made by John of Antioch that Cyril has publicly taught a distinction of natures and a corresponding personal distinction in the scriptural expressions and for the other charge that his christology is Arian or Apollinarian, Cyril firmly rejects them. He recognizes a distinction in our Lord's utterances because he is at once God and Man (§ 20). The doctrine of Athanasius, as expressed in his letter to Epictetus (where the true text of the letter is preserved) faithfully expresses the traditional Orthodoxy (§ 21). Philip of Rome's letter reporting Xystus's disagreement with the conclusions of the Council of Ephesus is to be disregarded as is any letter purporting to be his and declaring a change of heart about that Council (§ 22).

c) *The First Letter to Succensus* [written c. A.D. 433-435]

Cyril opens with the usual compliments and an assertion that his own position is the traditional one (§ 1). Succensus has asked whether we are to use the formula "two natures" of Christ. Diodore and Nestorius, says Cyril, think of two "Sons", one human and the other divine joined in a moral union such that to the human are imputed the attributes of the divine. Nestorius's denial of the title *Θεοτόκος* to the Blessed Virgin Mary, arising out of his distinction between divine and human attributes as used in the New Testament, indicates the real duality he feigns to shun. Cyril's doctrine, instead, is the incarnation of the eternal Word, unique and individual, possessed of his own body as we are (§§ 2-4). It is not Apollinarianism to speak of a single Son, who, while remaining one and the same, acquired the essentials of humanity including mentality; human and divine in him are not fused but distinguishable (§§ 5-6) in the same way as soul and body are in the human person i.e. as conceptually distinct factors in an ac-

tual unity [§ 7]. Christ's body, the vehicle of pain in his earthly ministry, was glorified at the Resurrection; it acquired man's pristine qualities, became supra-human and in a sense divine; but it was not, and could not be, changed into deity [§§ 8-10].

With this letter Cyril sends a copy of Athanasius's *Ad Epictetum* free from Nestorian falsifications, and two other works prove his unwavering stand against Nestorius [§§ 11-12].

d) *The Second Letter to Succensus* [written sometime after the previous letter]

Cyril deals with four objections raised by Succensus. To the objection that "a single, incarnate nature of the Word" implies the Word's suffering, he answers that it is the assumed element which suffered, the Word remaining impassible [§ 2]. Moreover (second objection), it implies no reduction in the human nature through absorption in the divine for each remains distinct in the union [§ 3]. The third objection is more complicated and must be taken to continue the previous argument. It asks how the same Christ can be at once fully man and fully God if there is no continuing human nature. Cyril answers that to talk of the single *incarnate* nature of the Word is to imply full manhood (single nature would not) and to this belong the sufferings. The continuing human nature is not a distinct human individual as the Nestorians suppose [§ 4]. The last problem concerns Christ's sufferings again. If they were rational and voluntary they imply Christ's full humanity and hence two continuing indivisible natures. True, says Cyril, but the two do not constitute two individual beings in a moral unity. The duality is simply conceptual [§ 5].

e) *The Letter to Eulogius* [written A.D. 433]

Cyril writes to his envoy at Constantinople. As a result of the formula of reunion between himself and John of Antioch (the "Orientals") with its mention of a distinction of natures in Christ, the Nestorians are claiming a victory for their position. No, answers Cyril. "Two natures" was a phrase used in order to get rid of the suspicion of Apollinarianism and it must be taken with the mention of their union. Union implies diverse elements (as Athanasius's *Letter to Epictetus* makes clear) but no real and continuing duality such as the Nestorians believe [§ 1]. Eulogius is finally told to publicize Cyril's views by distributing copies of his letters and in particular to give the Chamberlain (Chrysoretus) copies of his major statements in the controversy and also Athanasius's *Ad Epictetum* [§ 2].

II

METHOD OF TRANSLATING THE TEXT

The procedure adopted in editing the text we have described in the Introduction to the volume containing the text on pp. xviii f. We have also set out there on pp. ix ff some of the peculiarities in the relation between the original Greek text and its Syriac translation. Where the Syriac translator may be presumed to have had before him a text different from that established by Schwartz we have noted that fact in the apparatus to the text. In the notes to the English translation we call attention to particular points in respect of the Syriac version e.g. the apparent following of a different Greek text from any known to Schwartz, omissions, additions, idiosyncratic renderings, mistranslation and so on. In the case of the translation of the Letter on the Nicene Creed, the two Letters to Succensus and that to Eulogius, these annotations have a certain claim to be complete i.e. all significant variations in the Syriac translation have been noted. In the case, though, of the Letter to Acacius of Melitene to have included all the points at which the translation into Syriac varies from the original would almost have involved the reprinting of the whole of Schwartz's text. We have confined ourselves here to indicating the most striking points (see discussion above).

Our English translation keeps closely to the Syriac text. We hope that it represents the understanding that a native Greek-less speaker of Syriac might have of the originals. Needless to say, those who want to acquaint themselves with the writings of Cyril of Alexandria would be best advised in the first instance to consult the original text. The translation will have served its purpose if it clarifies not Cyril himself but the non-Chalcedonian Syriac interpretation of Cyril, an interpretation which has claim to a certain importance in its own right. As we have said, the translation is fairly literal so far as the English language permits. Words or phrases necessary to complete the sense, but lacking a word for word counterpart in the Syriac text, have been added in square brackets. Both Syriac text and English translation follow Schwartz's paragraph numbering.

In scriptural quotations and allusions we follow no single English Biblical translation. Our Syriac translators appear often enough to echo the New Testament Peshitta without pedantically repeating it

(the Old Testament quotations are rendered directly from Cyril's LXX) and we are happy to follow their example.

III

SELECT BIBLIOGRAPHY

The following list of works is not intended to be exhaustive; we only mention major works of immediate relevance to the pieces here edited.

I. For the historical background to these letters the reader is advised to consult the standard Church histories, histories of doctrine, encyclopedia articles and patrologies. The following may perhaps be singled out as especially useful:

Histoire de l'église, vol. 4 - *De la mort de Théodose à l'élection de Grégoire le Grand* by P. DE LABRIOLLE and others in the series of vols ed. A. Fliche and V. Martin (Paris, 1948).

The various prefaces scattered throughout E. SCHWARTZ's *A.C.O.*, together with articles in his *Gesammelte Schriften* (Berlin, 1938-60), his *Cyrrill und der Mönch Viktor* [Sitz. Ak. d. Wiss. in Wien, Phil.-hist. Kl., Bd. 208, Abh. 4 (1928)] and other pieces, are of the highest importance for the study of this period. L. DE TILLEMONT's *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles* (Paris, 1709), though old, is still valuable. J. KOPALLIK's *Cyrrillus von Alexandrien. Eine Biographie* (Mainz, 1881) remains the only work of its kind and contains useful summaries of Cyril's writings. A simple and lively treatment of the issues is to be found in G.L. PRESTIGE, *Fathers and Heretics*, Lectures VI and VII (London, 1963); and of the historical framework in R.V. SELLERS, *The Council of Chalcedon* (London, 1961).

II. For the Syriac text and MS tradition consult:

1. W. WRIGHT, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1871f), *ad. loc.*
2. P. BEDJAN, *Nestorius, le livre de Héraclide de Damas... avec plusieurs appendices* (Paris, 1910).
3. P.E. PUSEY, *Sancti patris nostri Cyrilli... Epistolae tres oecumenicae... scholia de incarnatione unigeniti* (Oxford, 1875).
4. P.E. PUSEY, *Sancti patris nostri Cyrilli... de Recta Fide ad Imperatorem, de Incarnatione Unigeniti Dialogus, etc.* (Oxford, 1877).

5. A. BAUMSTARK, *Geschichte der syrischen Literatur* (Bonn, 1922; reprinted Berlin, 1968).
6. J. LEBON, "Altération doctrinale de la Lettre à Épictète de S. Athanase" in *Revue d'histoire ecclésiastique*, vol. 31 (1935), pp. 713-61.
7. G.M. DE DURAND, *Deux Dialogues Christologiques* [Sources Chrétiennes, No. 97] (Paris, 1964).
8. A. VAN ROEY, "Deux Fragments inédits des Lettres de Succensus, Evêque de Diocésarée à Saint Cyrille d'Alexandrie" in *Le Muséon*, vol. 55 (1942), pp. 87-92.

*ON THE SYMBOL OF THE FAITH BY BLESSED CYRIL • p. 1

1. Greetings in our ¹ Lord from Cyril to the dear beloved priests, Anastasius, Alexander, Martinian, John and Paregorius, and Maximinus ² the deacon; and the rest of the heads of eastern ³ monastic houses, and to those who practise monastic discipline with you and are rooted in the faith of God.

Your studiousness and diligence, dear friends, I have now also found extraordinarily estimable ⁴ and I declare it is worthy of thorough
10 praise ⁵. For how could one fail particularly to desire ⁶ that a man should yearn for divine teachings and should be diligent in loving the correct course of the divine Faith? ⁷ For it is a business productive of endlessly long life ⁸, and diligence in these matters does not go unrewarded. For our Lord Jesus Christ at one point said to God the Father,
15 who is in heaven: "This is eternal life: that they should know thee, the sole, true God and Jesus Christ whom thou hast sent" ⁹.

2. For the Faith, correct and irreproachable, possessing the beauty ¹ which comes from good works, fills us with all good things and shows us worthy ² of excellent glory. But brilliance of conduct, [brilliance]
20 which is shown to be isolated from ³ correct doctrines and the blameless Faith, is, I think, never at all of profit to man's soul. For just as Faith is dead without works ⁴, so we assert that the converse too holds true. Therefore, let the Faith's truth ⁵ shine out together ⁶ with the boast of ⁷ your noble ⁸ lives. For in this way we are made perfect ⁹ in accordance
25 with the law of all-wise Moses. For he said: "Thou shalt be perfect before the Lord thy God" ¹⁰. But as for those who, out of ignorance, are reluctant to acquire correct faith and want to preen themselves on the humility of their behaviour, they are like someone whose countenance has a fair appearance but they possess a mistaken and distorted in-

1 ¹ Gk. lacks "our". — ² Μαρίμω. — ³ Gk. lacks "eastern". — ⁴ ἐκαστοῦς ἔχω. — ⁵ "praise" -λόγου. — ⁶ "Particularly to desire" -ἐπιθυμῶ. — ⁷ "divine Faith" -τῶν ἱερῶν δογμάτων. — ⁸ Om. μακαρίας. — ⁹ John 17:3.

2 ¹ "beauty" -φαιδρότητα (om. σιὸδρομον). — ² "worthy" -λαχέοντας. — ³ "isolated from" -ἀμοιροῦσα. — ⁴ James 2:20. — ⁵ "truth" -τὸ ἀμώμητον. — ⁶ Gk. lacks "your". — ⁷ "perfect" -ἄρτιος. — ⁸ Deuteronomy 18:3.

tellectual judgement⁹. The result is that what was spoken by God through the voice of Jeremiah to the mother of the Jews (Jerusalem, I mean) will apply to them: "Behold thine eyes are not straight¹⁰, nor is thine heart good"¹¹.

3. First and foremost, then, let us get a sound mind and a recollection⁵ of the divine Scripture which cries out and says: "Let thine eyes see the straight path"¹. Now correct vision, on the part of the eyes hidden within, occurs when it is able to consider as clearly and as narrowly² as it can, the words spoken of God. For we see 'in a glass', and know 'figuratively', 'in part'³. Yet he who reveals deep things out of darkness sheds¹⁰ the light of truth on those who have a mind to receive true knowledge about him. We ought, then, to cast ourselves down before God, saying: "Lighten mine eyes, that I sleep not unto death"⁴. For our slipping from the straight path of divine doctrine⁶ is clearly none other than 'sleeping unto death'. Now we lapse from the truth when we do not fol-¹⁵ low the divine Scriptures⁷, but turn our mental gaze⁸ either to a disreputable preference, or to the propensity of persons who do not keep a straight path to the Faith, and [so] we are convicted before [all] the other things of injuring our own souls.

4. Let us then, who have the care of the truth, follow what has seemed²⁰ good to the divine message which "those who were from the beginning
• p. 2 spectators and ministers of the word"¹ handed down to us² through the Holy Ghost. Their footsteps it was that our glorious fathers also endeavoured to follow, they who assembled some time at Nicea and defined the august and oecumenical symbol. Their companion, too, in coun-²⁵ oil was Christ, for he said: "Where two or three are gathered in my name, there am I in their midst"³. For how can it be doubted that Christ was, unseen, the president of the whole mighty and holy synod, where⁴ the confession of the Faith, pure and spotless, was laid down like an unshakeable base and immovable foundation for men through-³⁰ out the earth! Or⁵ how could Christ have been absent if he is, as wise Paul says, the one who laid it down⁶? For he said: "Other foundation

⁹ "intellectual judgement" - τῶν δυνάμεων. — ¹⁰ Gk. (LXX) lacks "straight". — ¹¹ Jeremiah 22:17.

3 ¹ Proverbs 4:25. — ² "narrowly" lit. "scraped bare" (Gk. - ἀπεξεσμένως). — ³ Thus Syr. punctuates; om. second καί. — ⁴ Psalm 12:4. — ⁵ "divine doctrine" - τῶν ἱερῶν δογμάτων. — ⁶ "divine scriptures" - ταῖς θεοπνευστοῖς γραφαῖς. — ⁷ "turn our mental gaze" - τὰς τῆς αὐτῶν διανοίας ἀποστροφὰς ποίᾳς.

4 ¹ Luke 1:2. — ² Matthew 18:20. — ³ Gk. lacks "where". — ⁴ εἴτα. — ⁵ "laid it down" - so apparently Syr.; Gk. θεμελίως (translator read θεμελιώτης?).

can no man lay except the one which is laid, Jesus Christ"¹. So the Faith laid down and defined by them, their successors too, the holy fathers and pastors of the laity, lights of the churches and skilful consecrators of the mysteries², preserved without reproach. And it is im-⁵ possible to perceive any occurrence at all of an omission or neglect of matters necessarily requisite for our benefit in their³ confessions or symbols, those they produced touching the pure and orthodox Faith, for the reproof and abolition of all heresies⁴ and loud-mouthed wickedness and for the confirmation and security of those who keep a¹⁰ straight path to the Faith, on whom the star⁵, which shows up the dawn, has risen and day dawned (as the Scriptures have it) and whom the grace of the Holy Ghost has filled with the light of the truth.

5. But seeing that your Reverences have written that certain persons are perverting the meaning of the words contained in the symbol, ^{• p. 4}
¹⁵ either through not understanding it aright or because, as a result of becoming attached to the pamphlets of certain people, they are being carried away to a 'reprobate mind', it has therefore appeared to me to be necessary and appropriate that I should compose a discourse to you on these matters and explain correctly the symbol's meaning, telling²⁰ you cursorily the view reached by me. And we follow throughout the confession and mind¹ of the holy fathers, investigating directly and unswervingly what was asserted by them. For just now the holy synod too, the one assembled by God's will at Ephesus I mean, has fairly and accurately condemned² Nestorius' wicked opinion, and the verbal novel-²⁵ ties³ of others, whether his successors or predecessors, who adhere to his opinion (an opinion which they have had the temerity to express orally or in writing) it has condemned along with him, pronouncing on them one and the same sentence. For inasmuch as a single individual was condemned for these impious verbal novelties, it was unnecessary³⁰ to trouble themselves further over any individual⁴ but, to put it so, over their heresy as a whole, that is to say the whole slander they have fabricated against the Church's trustworthy doctrine⁵, by preaching 'two sons', by dividing the indivisible, and indicting heaven and earth on the charge of man-worship⁶. For the whole, holy company of³⁵ superior spirits worship with us our one Lord, Jesus Christ.

¹ 1 Corinthians 3:11. — ² μυσταγωγῶν. — ³ Om. τῶν πατέρων. — ⁴ αἱρέσεων. — ⁵ Om. λαμπρῶς.

5 ¹ "confession and mind" - ὁμολογίας τε καὶ διόξας. — ² "has fairly and accurately condemned" - δόξαν καὶ ἀκριβῆ κατανεγκέδον τὴν ψήφον. — ³ κακοφωνίας; Syr. clearly read: κακοφωνίας. — ⁴ "to trouble themselves further over any individual" - καθ' ἑνὸς μάλλον διδόν. — ⁵ "trustworthy doctrine" - εὐσεβῶν δογμάτων. — ⁶ ἀθεοπαλαστρίας.

6. Now in order that people should not be ignorant of the holy fathers' minds (that is to say the meaning of the symbol of the Faith which obtains and is preached in all God's churches) I set it out in the memoranda of the affairs transacted there, so that those who read the memoranda might know the proper way to understand the holy fathers' ⁵

* p. 5 confession, that is to say * the clear and orthodox symbol of the Faith¹. And I think your charities will also have read the book we wrote on these same matters. So, as I have just said, after again setting out the symbol² in this present treatise, I am going to turn back with God's aid, to what is necessary for explaining clearly each of the 10 propositions in it. For I am conscious of what was written by glorious Peter³: "Be ready always to make your defence to everyone who asks you for an explanation of the faith you have"⁴.

The Symbol of the Faith

7. We believe in one God, the Father almighty, maker of all things ¹⁵ visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten who was begotten from the Father, that is, from the Father's substance, God from God, light from light, very God from very God, who was begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things ²⁰ on earth, who because of us men and because of our salvation came down and was incarnate and made man and suffered¹ and rose on the third day and ascended to heaven and is coming to judge the living and the dead. And in the Holy Ghost. But those who say: "There was when he was not," and "Before he was begotten he was not", and that "he ²⁵ was made from nothing" or assert that "The Son of God is of a different hypostasis or substance," or is mutable or alterable - [these] the Apostolic and Catholic Church anathematizes.

8. They declared: "We believe in one God," and shook from their foundations all the doctrines of the heathen, those who "by asserting ³⁰ that they were wise, have made fools of themselves and have changed the glory of the incorruptible God for the likeness of corruptible man, of birds, of quadrupeds and reptiles"². And they worshipped * 'crea-

6 ¹ "the clear and orthodox symbol of the Faith" - τὸ ἀκριβὲς τῆς ὀρθῆς πίστεως σύμβολον - ² Om. ἐπὶ λέξεως. - ³ "what was written by glorious Peter" - γεγραφότα ... τὸν πανσόφιστον Πέτρον - ⁴ 1 Peter 3:15.

7 ¹ Margin adds: "and died"

8 ¹ Romans 1:22f.

tures besides the creator' and were 'in bondage to the elements of the world' and supposed that there were innumerable many deities. Therefore, for the abolition of the error of polytheism, they named one God, following throughout the divine Scriptures and indicating the ⁵ beauty of the truth to all under heaven³. And this also wise Moses did by saying plainly: "Hear, O Israel, the Lord thy God is one Lord"⁴. And the Master of all and Creator himself also said⁵: "Thou shalt have no other gods but me"⁶. And again he declared by the voice of the holy prophets: "I am the first God and I am after these, and ¹⁰ there is none but me"⁷. It was a fine thing, then, that our holy fathers too spoke of believing in one God, when they were laying, as basis for the faith, the need to think and assert that there is one, and only one, God in nature and truth.

9. And they also call him "Father Almighty", so that along with the ¹⁵ Father might enter in the indication of the Son, who is, in truth and substantially, the one in virtue of whom he is Father¹. If he did not become Father in time, he has however been² eternally what he is (that is to say Father [one] who exists far removed³ from all that is created, in exalted heights. For the fact of holding sway⁴, of being Lord of all, ²⁰ brings him especial⁵ and peerless glory.

10. And they say, "all things were created by him, things in heaven and things on earth", so that from this too may be understood the fact that he has no kinship with the whole creation. For there is no comparison between the renown¹ of the Creator and that of the Crea- ²⁵ ture, that of the uncreated and that of the created, that of the nature under the yoke and bondage, and that of him who is made resplendent with imperial honours and is possessed of divine, supra-mundane glory.

11. * And in mentioning the Son, in order that they may not be sup- ³⁰ posed to be appointing to him a common title which is frequently¹ applied to us also (for we too are called 'sons') they clearly state the means whereby it is possible to see the glory, transcending creation, of the na-

³ Gk. ἡλίου. - ⁴ Deuteronomy 6:4. - ⁵ Om. πού. - ⁶ Exodus 20:3. - ⁷ Isaiah 44:6.

9 ¹ "who is in truth" ... etc. - δεῖ δὲ εἶναι πατέρα, συνυφιστάμενον τοῦ υἱοῦ καὶ συνεσάρκοντος αὐτοῦ. - ² The Syr. here is awkward, if not meaningless. The translator renders literally the ἀλλά (= "at least/at least"), marking the apodosis to the protasis beginning εἴπερ οὐ. ὅτι is not naturally equivalent to ἀλλά in this sense. - ³ Om. καὶ. - ⁴ Om. καὶ. - ⁵ λαμπρὰν οὐρανῶν.

10 ¹ διαφορά.

11 ¹ ἰσως.

tural beauty which he has. For they assert that "he was begotten and not made", and have recognised that he is not naturally on a par with the creation, by virtue of the fact that he was not made. And they forcefully demonstrate that he was begotten, but from God the Father's substance in an incomprehensible, non-temporal manner; for the Word was "in the beginning". And again¹, in indicating appropriately the uniqueness² of the parturition (of necessity human terms will be used here) they said that the Son was begotten [as] "God from God". For wherever there is real birth the expectation must also, of course, arise of having to understand and say that the begotten is not alien to the nature of the begetter but belongs to it, seeing that, according to the understanding appropriate and fitting to it, he is from it. For the incorporeal does not beget like a body, but in this fashion rather, like light from light. So that in the light that causes the radiance can be known the light effulgent, which comes from it, in a mysterious and inexplicable issue, and yet stays in it by union and unity of nature. For in this way we declare the Father to be in the Son and the Son in the Father. For the Son in his nature and his glory delineates his begetter. For he also said plainly to a holy disciple of his (Philip was the one): "Do you not believe that I am in my Father and that my Father is in me? He who has seen me has seen the Father. The Father and I are one"³. Therefore, the Son is consubstantial with the Father and, in this fashion, we believe⁴ true God has been begotten from true God. We find that the word "birth" is applied even to creatures, for example: "I have begotten sons and raised them, but they have acted wickedly against me"⁵, which was spoken by God⁶ concerning the Israel of the flesh⁷. However, the creature gets this sort of appellation in the order of grace, but no term at all of this kind is applied metaphorically to the natural Son and they are all true. And, because of this last fact, he alone out of all said: "I am the truth"⁸. So if one ascribes birth or sonship to him, there is not one false word at all; for he is the truth. Our glorious fathers and initiators into the mysteries⁹, then, are keeping our souls secure, by using, throughout, the words "Father", "Son" and "birth", and "true God from true God", and by saying that light caused radiance from light, so that the Birth might have incorporeality and simplicity,

¹ *etc.* — ² *τὸ γέννημα*. — ³ John 10:30. — ⁴ *πρωτόγεντος*. — ⁵ Gk. lacks "but they ...". — ⁶ "the Israel of the flesh" — *τὸν ἐκ σαρκὸς Ἰσραὴλ*. — ⁷ Cf. John 14:6. — ⁸ *πρωτόγεντος*.

the truth of being 'from him' and yet 'in him', in order that each of them may be recognised as existing in his own person. For the Father is the Father and not the Son, and the Son, who has been begotten, is not the Father; and within the self-identity of nature each of them has the property of being what he is.

12. And they have decreed¹ that the Father is "maker of all things visible and invisible" and have declared that the Father created everything through the Son, not allocating him a deficiency in glory as some property which befits him², (for how is it possible to perceive inferiority or superiority within the identity of nature?) but inasmuch as God the Father is not wont to make, or summon into existence otherwise than through the Son and the Spirit³, as through his own Power and Wisdom. For it is written: "By the Word of the Lord were the heavens made firm, and all their host by the Spirit of his mouth"⁴. And again wise John, too, in saying: "In the beginning was the Word and the Word was with God and the Word was God", necessarily added: "Everything was made through him, and without him was not a single thing made"⁵.

13. Having, then, shown the Son to be consubstantial with the Father, as equal in glory and equal⁶ in creativity with him, they make appropriate mention of his becoming man and elucidate the mystery of his providential incarnation, rightly considering that in this way⁷ the transmission of the Faith would thereby be rendered perfect and complete⁸. For it is not enough for those who believe in him to consider or think only that he is God begotten of God the Father, he who is consubstantial with him and the "image of his hypostasis"⁹, but it was necessary to recognize, together with these facts, the fact that he abased himself to the point of 'self-emptying' for the sake of the life and salvation of all; that he took the form of a slave and, born in the flesh of a woman, issued forth as man. For this reason they assert the proposition that "because of us men and because of our salvation he came down, and was incarnate and was made man". Now observe how their statement proceeds with fitting seemliness and in a convenient order. For they declared that "he came down" in order that we might, thereby, attend to him who is above all in nature and glory, and

12 ¹ *δογματίσαντες*. — ² Om. *καλλὸς γὰρ αὐτῷ ἐστὶ*. — ³ *ἐκ πνεύματος*. — ⁴ Psalm 33:6. — ⁵ John 1:1,2. — ⁶ Gk. lacks "in this way". — ⁷ *καταβὰς*. — ⁸ Hebrews 1:1.

[consider] that it was *he* who came down "because of us", by virtue of the fact that he willed to wear our form and to dawn on the world with the flesh. For it is written in the book of Psalms: "God will come manifestly, our God, and he will not keep silence" ⁶. But the descent can also be understood, if one wishes, in a different fashion, as being ⁸ [a descent] from heaven and from above or from the Father. For the divine Scriptures are wont to use our terms to indicate those things which surpass understanding. For he also said to his holy disciples in conversation with them: "I came forth from the Father and came to the world; and again I leave the world and go unto him who sent ¹⁰ me" ⁷. And again: "You are from below, I from above" ⁸. And again, in addition to these: "I came forth from the Father and have come" ⁹. And wondrous¹⁰ John too writes: "He who came from above is above all" ⁹. And although he is in exalted heights and in substance above all with his Father, inasmuch as he is crowned with identity of nature with ¹⁵ him, "he thought it not robbery to be equal with * God, but emptied himself and took the form of a slave, and was made in the likeness of men and was found in fashion as a man and humbled himself" ¹⁰. For because the Word who is God wore our flesh, he remained even herein God. In this way divine Paul says that God was made in ²⁰ the likeness of men and that he was found in fashion as a man. For, as I have said, God was in our form, and took no unsouled flesh (as certain heretics have seen fit to suppose) but flesh ensouled with a rational soul. Therefore, then, he who came forth from the Father's substance, the Word and Only-begotten Son, very God from very ²⁵ God, light from light, he through whom all things were made — he it is who, as the fathers have declared, "came down" ¹¹ and "was made man", i.e. endured fleshly birth from a woman and came forth in our likeness, for this is "being made man".

14. Therefore the one Lord Jesus Christ, himself the Only-begotten ³⁰ Word of the Father, became man without changing from what he was. For he remained God even in [his] humanity, [he remained] master even in the form of a slave; even in his 'self-emptying' to become like us he possessed his fulness in divine manner; even in the weakness of [his] flesh he was Lord of Hosts; even within the limitations of manhood he ³⁵ had that which transcends the whole creation. For the properties which

⁶ Psalm 49:3. — ⁷ John 16:28. — ⁸ John 8:23. — ⁹ John 8:42. — ¹⁰ *Incarnation*. — ¹¹ John 3:31. — ¹² Philippians 2:6-8. — ¹³ *Om. vespuculipm.*

belonged to him prior to the flesh, are inseparably his (for he was God, true Only-begotten Son, Light, Life and Power) but those things, which he was not, he is seen to have assumed because of the providential dispensation. For he made his own the properties of the flesh, and they ⁵ were no other man's properties but, rather, that flesh, which was united with him in an ineffable and incomprehensible manner is his own. In this way too wise John says: "The Word became flesh" ¹. * But he ¹⁰ "became flesh" not by being transformed in change, alteration or mutation into the nature of the flesh, nor, again, by intermingling or mixture; nor did he undergo that fusion ² of natures which some people prate about (for it is impossible, for in nature he is immutable and unalterable) but, rather, he possesses, as I have said, flesh ensouled with a rational soul, [flesh] which he assumed from the spotless, virginal body and made his own. Now divine Scripture is wont on occasions to indicate the whole man with the word 'flesh' alone. For it ¹⁵ declares: "I will pour out of my Spirit upon all flesh" ³. For God did not promise to give the grace of the Spirit to 'fleshes' unsouled with rational soul, but to men who consist of soul and body.

15. Therefore the Word became man without changing from what he ²⁰ is, but manifesting himself in our likeness he remained the Word. And Christ is not thought of as having been a man first and as subsequently ⁴ having proceeded to become God, but being God ⁵, he became man, in order that, by this very fact, the same [one] might be thought of as simultaneously God and man. And those who divide him ²⁵ into two sons and venture to assert that God the Word joined himself to a man of the seed of David, gave ⁶ him the glory, the authority or the honour of sonship and appointed him to endure the cross, to die, to be resurrected, to ascend to heaven and to sit on the right hand of the Father and be worshipped by the whole creation, receiving honour ³⁰ by his elevation to God — these people preach 'two sons' and furthermore they ignorantly pervert the meaning of the mystery. For, as I have said, Christ was not made God out of man, but, being God the Word, he was made flesh i.e. man. And he is said ⁷ to have been 'emptied', ⁸ ³⁵ inasmuch as prior to his self-emptying he possessed in his nature the fulness wherein God is recognized. For he ⁹ did not, being empty ¹⁰,

14 ¹ John 1:14. — ² *concreta*. — ³ Joel 3:1.

15 ⁴ *Om. vespuculipm.* — ⁵ *Om. d. d. d. d.* — ⁶ *perfectionem*. — ⁷ *Om. vespuculipm.* — ⁸ *de not vespuculipm.* — ⁹ *Om. vespuculipm.*

attain fulness, he abased himself from the divine height and ineffable glory. He was not, being lowly man, gloriously exalted. Free, he bore the form of a slave — not, being a slave, he attained ⁶ the glory of freedom. He was made in the form of men — he who is in the form of, and in equality with, the Father. He did not, whilst being a man, gain the wealth of coming to be in the form of God by participation.

16. Why, then, do they alter the conditions of the providential dispensation, pervert the truth and oppose all the holy Scriptures which, acknowledging that the Son, who became man, is God, call him 'one' throughout. For even in the book of Genesis Moses wrote as follows: ¹⁰ that blessed ⁸ Jacob took his children across the river Jabbok and remained alone, and a man was contending with him till dawn. And Jacob called the name of that place 'Appearance of God', for he said "I have seen God face to face and my soul has been saved". And the sun rose when he passed Appearance of God, and Jacob was limping ¹⁵ from his thigh ⁹. For God revealed beforehand to our prime forefather ⁴ that at some time his Only-begotten Word would be made man, would have Israel as his adversary and that they would not direct their course towards him aright but would limp; as he said through the Psalmists' ⁵ harp: "Alien sons have cheated me; alien sons have become old and ²⁰ have limped from their paths" ⁶. For this, I think, is what the fact of Jacob's 'limping from his thigh' indicated. However, notice this, that, ^{* p. 13} though a man ^{*} was contending with him, he said he had "seen God face to face", and he calls him the 'appearance of God'. For God's Word, even when made man, remained in the form of God ⁷ the Father, I ²⁵ mean in virtue of his being the quite immutable, intellectual image. For he also said to Philip, showing himself to be, even with the flesh, the image of the Father's substance: "He who has seen me, has seen the Father" ⁸.

17. And when he healed one blind from his mother's womb and subsequently found him in the Temple, he said to him, "Do you believe in the Son of God?". When the man answered this by saying, "Who is he, Lord, that I may believe in him?", he responded with the words: "You have seen him and the one who is conversing with you is he" ¹.

⁶ ἀνεπήδησε.

16 ¹ Om. τε αὐτόν. — ² θεοπέσιος. — ³ Cf. Genesis 32:22-24, 30f. — ⁴ "to our prime forefather" — τῷ πατριάρχῃ (τῷ πατρὶ [ἐν] ἀρχῇ?). — ⁵ τοῦ ψάλλοντος. — ⁶ Psalm 17:45f. — ⁷ Gk. lacks "God". — ⁸ John 14:9.

17 ¹ John 9:35ff.

But the blind man did not see him nakedly ² or deservingly ³ in our form. And he believed in him who was seen, not in ⁴ ~~our form~~ ⁵ ~~our form~~ was united with a different son, but in one [believed in], who is by nature and truly [Son], who dawned, not ⁶ ~~deservingly~~ upon the earth.

18. And wondrous ¹ Moses says in the ² ~~thirteenth~~ ³ ~~chapter~~ ⁴ ~~of the book~~ ⁵ ~~of the book~~ showings ⁶ and his truth to the holy man, whom they put to the test at the testing and reviled at the waters of strife, who said to his father and mother: "I have not seen you", and did not acknowledge his ⁷ ~~return~~ ⁸ ~~return~~ ⁹ ~~return~~ ¹⁰ ~~return~~ ¹¹ ~~return~~ ¹² ~~return~~ ¹³ ~~return~~ ¹⁴ ~~return~~ ¹⁵ ~~return~~ ¹⁶ ~~return~~ ¹⁷ ~~return~~ ¹⁸ ~~return~~ ¹⁹ ~~return~~ ²⁰ ~~return~~ ²¹ ~~return~~ ²² ~~return~~ ²³ ~~return~~ ²⁴ ~~return~~ ²⁵ ~~return~~ ²⁶ ~~return~~ ²⁷ ~~return~~ ²⁸ ~~return~~ ²⁹ ~~return~~ ³⁰ ~~return~~ ³¹ ~~return~~ ³² ~~return~~ ³³ ~~return~~ ³⁴ ~~return~~ ³⁵ ~~return~~ ³⁶ ~~return~~ ³⁷ ~~return~~ ³⁸ ~~return~~ ³⁹ ~~return~~ ⁴⁰ ~~return~~ ⁴¹ ~~return~~ ⁴² ~~return~~ ⁴³ ~~return~~ ⁴⁴ ~~return~~ ⁴⁵ ~~return~~ ⁴⁶ ~~return~~ ⁴⁷ ~~return~~ ⁴⁸ ~~return~~ ⁴⁹ ~~return~~ ⁵⁰ ~~return~~ ⁵¹ ~~return~~ ⁵² ~~return~~ ⁵³ ~~return~~ ⁵⁴ ~~return~~ ⁵⁵ ~~return~~ ⁵⁶ 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the psalm: "He pierced the rock in the desert and gave them drink as from the mighty deep; he brought out water from the rock and made water run out like rivers." And after this he said: "And they put him to the test in their hearts and murmured against God and said, 'Can God furnish us with tables in the desert, if he struck the rock and water ran out and torrents overflowed: can he also give bread and provide his people with tables!'"¹ Understand, then, how they reviled

• p. 15 God when he worked wonders, • he whom Moses also called a 'man'. For blessed • Paul, by virtue of having understood it thus, wrote "For they were drinking from the spiritual rock that was with them, and the rock was Christ"². So the 'man' who was reviled was the very one who, not yet incarnate, was put to the test by the Israelites.
20. For Moses has again confirmed by another token that there are not different sons, one prior to the flesh and another, separate from him, of David's seed (as certain persons make bold to assert) but one and the self-same Word, prior to the incarnation as yet unclothed but, after his birth from the holy virgin, incarnate, who • was made man, as the holy fathers have written. For like one whom somebody was questioning, wanting to learn what man he had been discoursing of who was put to the test and reviled by the Israelites, he, as it were, stretched out his hands and bowed Jesus, saying "He who said to his father and to his mother, 'I have not seen you', and did not acknowledge his brethren"³. And we recollect how one of the holy evangelists wrote that once, when Christ was instructing and initiating certain folk, his mother came and his brethren, and one of his disciples ran and said "Behold, your mother and your brethren are standing outside and want to see you", he stretched out his hand towards his disciples, saying: "My mother and my brethren are they who hear the word of God and do it. For he who does the will of my Father in heaven, this one is my brother, my sister and my mother"⁴. This is, I think, what Moses meant by: "He who said to his father and his mother, 'I have not seen you', and did not acknowledge his brethren"⁵.

21. Thus again wise Daniel too said that he saw the Only-begotten Word of God in our likeness. For he declared that he saw the Ancient of Days seated upon a throne and ten thousand times ten thousand

¹ Psalm 77: 15f, 18f. — ² Θεωδαίος. — ³ 1 Corinthians 10:4

20 ¹ καὶ, — ² vide supra, Deuteronomy 33:9 — ³ Luke 8:20f; Matthew 12:46f. —

⁴ vide supra, Deuteronomy 33:9.

• standing and the angels of the heavenly army. And after mentioning other particulars, he afterwards passed on. I was sitting in the middle of the night, and, behold, upon the clouds I saw one like the Son of Man. And he reached the Ancient of Days and was seated at the right hand of his power. And all the nations and tongues shall worship him. And I saw him and plainly saw Emmanuel ascending to God the Father. For the cloud received him — him whom he called 'like the Son of Man'; for he was God the Word who was made in our likeness. In the same way understand also what Paul says that he was made in the form of men, was found in the likeness of man's flesh • by those on earth. For he was a man, who, by connexion with God was honoured. The prophet would have said that he saw one 'like God' or 'like the Son of God' coming with the clouds. Yet he did not say this, but 'like the Son of Man'. He acknowledges the Son, therefore, as being God and as being made in the likeness of man. Nevertheless, even as he returned to the throne of the Ancient of Days" (i.e. he returned to the throne of his Father) him was given honour and rule, and all the nations and tongues worshipped him. And this is what we saw in the vision of the Son of Man with the glory I had with thee before the world was made"⁶.

22. For wise Paul shows that the Word of God, after he was incarnate, Father, (inasmuch as he is one Son even when made • man) by writing: • p. 17 "For we have this sort of High Priest, one who sits on the right hand of the throne of majesty in the heights"⁷. And again, our Lord Jesus Christ himself, when the Jews were asking him if he were truly the Christ, said: "If I tell you, you will not believe and, if I ask you, you will return me no answer. From now on the Son of Man shall be seated at the right hand of God's power"⁸. Therefore the company of the holy prophets saw the Son on the throne of the Godhead even after he was made man.

21 ¹ Daniel 7:9f, 13f. — ² ἀδελφότης ... οὐκ ἀδελφότης (the same in Aramaic, viz. ܐܕܪܝܬܐ ܕܥܡܐ). — ³ Syr. om. ἀδελφότης. — ⁴ Cf. Philippians 2:7 (vide supra, § 13); cf. Baruch, 3:37. — ⁵ ὁ υἱος. — ⁶ Cf. Philippians 2:7. — ⁷ vide supra, Daniel 7:13. —

⁸ John 17:5.

22 ¹ Hebrews 8:1. — ² Luke 22:67ff.

23. But let us examine also the herakls of the new Covenant who spoke mysteries under heaven¹, those to whom Christ himself said, "It is not you who are speaking, but the Spirit of your Father speaks in you"². So we find that the blessed Baptist said: "After me comes the man who was before me because he is prior to me"³. But how can he who comes after him have been 'prior' to him? For it is plain to everyone that Christ is after John in terms of bodily life-span. What does it then say with regard to these matters? Our Saviour himself resolved the question for he said, speaking to the Jews "Verily I say to you, before Abraham was I am"⁴. For he was 'before' Abraham in the sense that he is thought of as 'after' him in respect of his bodily life-span. And when God the Father openly proclaims: "I will not give my name to any other"⁵ (for there is no God except him, not even the Father) that said to us: "When the Son of man comes in the glory of his Father with the holy angels"⁶. Again wise Paul has written us that the Son of man was expected to descend from heaven: "For the saving grace of God has been revealed to all men, instructing us to deny ungodliness and the world's lusts, and to live in this world purely, justly and soberly, awaiting the blessed hope and the revelation of the great God and our Saviour Jesus Christ"⁷. And he also said in another passage when setting forth an account about the Israel of the flesh: "There are the promises, the giving of the Law and the covenant, and from them is Christ in the flesh, he who is God over all, blessed for ever. Amen"⁸.

24. Therefore, following unswervingly the footsteps of the fathers' confession, we declare of him that he, who was begotten from God the Father, the Only-begotten Son, was incarnate, was made man, suffered, died and rose on the third day from the dead. For we acknowledge that the Word of God is impassible by his nature and no one is so mad as to suppose that the nature, which transcends all, can admit of suffering. But because he became man and appropriated flesh from the holy Virgin, we affirm, following herein the conditions of the providential dispensation, that he who, as God, is exalted above suffering, suffered humanly in the flesh. For if, whilst being God, he became man, with

23 ¹ who spoke mysteries under heaven" (ἀποκάλυψε) [τοὺς] τῆς [ἐκ] ἡμῶν μυστηρίων. — ² Mat. 10:20. — ³ John 1:30. — ⁴ John 8:58. — ⁵ πρὸ πάντων. — ⁶ Isaiah 42:8. — ⁷ Tit. 2:11. — ⁸ 1 Tim. 2:11f. — ⁹ Romans 9:4f.

out changing from his being God; and if, whilst becoming a part of creation, he remained above creation; and if, whilst being as God, the giver of the Law, he became under the Law and was giving the Law; and if, whilst being, divinely, Lord, he assumed the form of a slave and passed through the degradation of slavery, and if, whilst being the Only-begotten, he became the first-born amongst many brethren even whilst being the Only-begotten; what wonder is it if, whilst suffering humanly in the flesh, he is recognized thus also as divinely impassible?

25. For all-wise Paul also asserts of the self-same Word, "who is in the form of, and on a par with, the Father"¹, that "he became obedient even unto death, the death of the cross"². And in another of his letters he says of him: "He who is the image of the invisible God, the first-born of all, and in him everything has been established"³. And he said that "he has been given to the Church as head and to be made the first-fruits of them that slept and the first-born of the dead"⁴. How could the Word of God, the Father's Only-begotten, who is the first-born of all, and in him everything has been established, have been 'the first-born of the dead' and the 'first-fruits of them that slept'? For because he appropriated that flesh which was receptive of death, by the grace of God, as all-wise Paul said, he tasted death, on behalf of everyone⁵, in that flesh which was able to endure death, [and yet] without changing from his being Life. Therefore, even though he is declared to have suffered in the flesh, he did not receive the fact of suffering in the nature of the Godhead but, as I have just said, in that flesh of his which was receptive of sufferings⁶.

26. For blessed Isaiah the prophet also, recognizing him who suffered in the flesh as God made man, said in one passage of him: "He was led like a sheep to the slaughter and like a lamb before its shearer he was silent. So he did not open his mouth in his humiliation; his judgement was taken away and his generation who shall recount? Because his life is taken away from the earth"⁷. Now if there was a man, separately acknowledged as son, who was united with God (as the teachers of him

24 ¹ Om. ὁμοῦ.

25 ¹ Om. θεοῦ καὶ. — ² Philippians 2:8. — ³ Om. ὁμοῦ καὶ ὁμοῦ. — ⁴ Colossians 1:16ff. — ⁵ Cf. ibid., v. 18; 1 Corinthians 15:20. — ⁶ Cf. Hebrews 2:9. — ⁷ Isaiah 53:7.

⁸ καὶ ὁμοῦ καὶ ὁμοῦ.

26 ¹ Isaiah 53:7f. — ² καὶ ὁμοῦ.

The pious Emperor was filled with much diligence with regard to
the peace of the church, and the schism which was in it lay heavy upon
his mind. For this reason, he sent for the pious bishop Maximian⁹⁰
of Constantinople and the rest of the bishops who were to be found
there. He was deliberating with them as to how the schism should be
removed from the church, and the point of discussion was, whether
it should be done by force or by persuasion. And the emperor took the collected opinion
of all the bishops, and they decided that it should be done by the power of the cross.
And the emperor ordered that the emperor's army should go forth
against the schismatic bishops, and that they should be driven out of the church.

... - lit "Individual of my soul/self", ἀνθρώπου εἰδικόφ' αὐτοῦ
lit lacks "Mai" (= signus) & "The existence of greatness" = lit
"possessing greatness", & om. A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z, aa, ab, ac, ad, ae, af, ag, ah, ai, aj, ak, al, am, an, ao, ap, aq, ar, as, at, au, av, aw, ax, ay, az, ba, bb, bc, bd, be, bf, bg, bh, bi, bj, bk, bl, bm, bn, bo, bp, bq, br, bs, bt, bu, bv, bw, bx, by, bz, ca, cb, cc, cd, ce, cf, cg, ch, ci, cj, ck, cl, cm, cn, co, cp, cq, cr, cs, ct, cu, cv, cw, cx, cy, cz, da, db, dc, dd, de, df, dg, dh, di, dj, dk, dl, dm, dn, do, dp, dq, dr, ds, dt, du, dv, dw, dx, dy, dz, ea, eb, ec, ed, ee, ef, eg, eh, ei, ej, ek, el, em, en, eo, ep, eq, er, es, et, eu, ev, ew, ex, ey, ez, fa, fb, fc, fd, fe, ff, fg, fh, fi, fj, fk, fl, fm, fn, fo, fp, fq, fr, fs, ft, fu, fv, fw, fx, fy, fz, ga, gb, gc, gd, ge, gf, gg, gh, gi, gj, gk, gl, gm, gn, go, gp, gq, gr, gs, gt, gu, gv, gw, gx, gy, gz, ha, hb, hc, hd, he, hf, hg, hh, hi, hj, hk, hl, hm, hn, ho, hp, hq, hr, hs, ht, hu, hv, hw, hx, hy, hz, ia, ib, ic, id, ie, if, ig, ih, ii, ij, ik, il, im, in, io, ip, iq, ir, is, it, iu, iv, iw, ix, iy, iz, ja, jb, jc, jd, je, jf, jg, jh, ji, jj, jk, jl, jm, jn, jo, jp, jq, jr, js, jt, ju, jv, jw, jx, jy, jz, ka, kb, kc, kd, ke, kf, kg, kh, ki, kj, kk, kl, km, kn, ko, kp, kq, kr, ks, kt, ku, kv, kw, kx, ky, kz, la, lb, lc, ld, le, lf, lg, lh, li, lj, lk, ll, lm, ln, lo, lp, lq, lr, ls, lt, lu, lv, lw, lx, ly, lz, ma, mb, mc, md, me, mf, mg, mh, mi, mj, mk, ml, mm, mn, mo, mp, mq, mr, ms, mt, mu, mv, mw, mx, my, mz, na, nb, nc, nd, ne, nf, ng, nh, ni, nj, nk, nl, nm, nn, no, np, nq, nr, ns, nt, nu, nv, nw, nx, ny, nz, oa, ob, oc, od, oe, of, og, oh, oi, oj, ok, ol, om, on, oo, op, oq, or, os, ot, ou, ov, ow, ox, oy, oz, pa, pb, pc, pd, pe, pf, pg, ph, pi, pj, pk, pl, pm, pn, po, pp, pq, pr, ps, pt, pu, pv, pw, px, py, pz, qa, qb, qc, qd, qe, qf, qg, qh, qi, qj, qk, ql, qm, qn, qo, qp, qq, qr, qs, qt, qu, qv, qw, qx, qy, qz, ra, rb, rc, rd, re, rf, rg, rh, ri, rj, rk, rl, rm, rn, ro, rp, rq, rr, rs, rt, ru, rv, rw, rx, ry, rz, sa, sb, sc, sd, se, sf, sg, sh, si, sj, sk, sl, sm, sn, so, sp, sq, sr, ss, st, su, sv, sw, sx, sy, sz, ta, tb, tc, td, te, tf, tg, th, ti, tj, tk, tl, tm, tn, to, tp, tq, tr, ts, tt, tu, tv, tw, tx, ty, tz, ua, ub, uc, ud, ue, uf, ug, uh, ui, uj, uk, ul, um, un, uo, up, uq, ur, us, ut, uu, uv, uw, ux, uy, uz, va, vb, vc, vd, ve, vf, vg, vh, vi, vj, vk, vl, vm, vn, vo, vp, vq, vr, vs, vt, vu, vv, vw, vx, vy, vz, wa, wb, wc, wd, we, wf, wg, wh, wi, wj, wk, wl, wm, wn, wo, wp, wq, wr, ws, wt, wu, wv, ww, wx, wy, wz, xa, xb, xc, xd, xe, xf, xg, xh, xi, xj, xk, xl, xm, xn, xo, xp, xq, xr, xs, xt, xu, xv, xw, xx, xy, xz, ya, yb, yc, yd, ye, yf, yg, yh, yi, yj, yk, yl, ym, yn, yo, yp, yq, yr, ys, yt, yu, yv, yw, yx, yy, yz, za, zb, zc, zd, ze, zf, zg, zh, zi, zj, zk, zl, zm, zn, zo, zp, zq, zr, zs, zt, zu, zv, zw, zx, zy, zz.

what it ought to have contained, it was not expressed in the requisite manner, for in it lay the import of provocation not of persuasion. And I therefore have recommended that it should be re-written.

[illegible]

gized and assuaged my injury in respect of what had been done to me on their part at Ephesus. By way of excuse they were saying: "We have been embittered against you by zeal for holy doctrine". I said to them: "It was not zeal which roused you against me, nor did you band together to fight me for the sake of true doctrine, but you consented to the blandishments of men and curried favour with ^a persons in authority at that time". After the pious bishop Paul had told me that he readily anathematized Nestorius's blasphemies and acknowledged his deposition in writing, he said this: that "he acted on ~~that~~ ^{the} ~~fact~~ ^{same} ~~that~~ ^{principle} and that the parchment given by ^{him} suffices for him to prove that his communicating with us is on behalf of the Orientals" -- after this I told him: "Let John, Bishop of Antioch, produce for us the document requisite for all these matters" :

This too was done * and there came to an end the controversy between
 the two sides and from that time on there was no division amongst us 4. 15
 5. It was clear thereafter in every way that those who were standing
 on Nestorius's side were brought to nought by the peace of the church
 And something of this sort seems to me to have befallen them, some
 thing which usually befalls those who have no experience in swimming
 and who fall unintentionally out of a boat. When they are nigh on 20
 drowning, the miserable creatures throw out their hands and their feet
 in a disorderly manner, of any-
 thing they can lay their hands on, with, doing it out of love of their
 lives. Thus they are terrified because they are terrified because
 they are left on their own and set apart from their church 25
 their aids? Or do they not consider
 them and looking upon them as de-
 ceived? Why are they turning to the sea of truth? because they feel
 that they have intoxicated them with the verbal novelties of their
 error? One might say to them the Prophet's saying: 30
 He gathered as ignorant people before you be-
 come like grass which is cut down. Why have they eaten one an-
 other's vomit and defiled themselves that they have fouled their hearts

4. The first part of the report is devoted to a description of the work done during the year. It is divided into two main sections: a general summary of the work done and a detailed account of the results of the various experiments.

5. The second part of the report is devoted to a discussion of the results of the experiments. It is divided into two main sections: a general summary of the results and a detailed account of the results of the various experiments.

6. The third part of the report is devoted to a conclusion. It is divided into two main sections: a general summary of the results and a detailed account of the results of the various experiments.

with one another's filth? "Hear, you deaf and see, you blind; consider the Lord in truth and seek him with a simple heart" 4. For what do you seek intricate inventions and tortuous reasonings? Why do you abuse the straight road and pervert your paths? "Break up your fallows and do not sow on thorns" 5

6 For being grieved, as I have said, on account of the peace which has come to pass in the churches, they are unningly blaming those who do not adhere to them and are bitterly condemning the defence of the oriental bishops. They are tugging at it to make it what they want and find dear, without rightly considering * it. They are saying : "None of * p. 29 Nestorius's ¹ ~~is~~ ^{is} altered". And they are even accusing us falsely of having ² ~~as they~~ ^{acted} ^{contrary to what we wrote}. Now I learn that they are saying this too : that we have, as they say, accepted ³ ~~a~~ ^a new Symbol of the Faith, the ancient, venerable one having been rejected by us. "The fool speaks folly, and his heart thinks vanity" ⁴. But we say this: that no Symbol of the Faith has been required of us nor have we accepted from anyone what has been newly said ⁵. For the divine Scripture is enough for us and that sound understanding of our fathers' faith which is absolutely orthodox and complete.

20 pietie.
7. But because the oriental bishops at Ephesus were divided from us and were thought by us to have fallen into the blasphemies of Nestorius, they, therefore, have very prudently (as men who are at pains to rid themselves of this aspersion and this supposition) produced a defence which deserves no reproach or blame¹. Indeed, if Nestorius himself, at the time when he was asked by us, had wanted to reject his doctrine and to accept the truth in a written confession, would it have been considered in his case that he had produced a fresh Faith? Why, then, do they revile us and give the empty name of "a new Faith" to the defence of bishops achieved by us² through the defence which those who were not of Nestorius's doctrine produced and restored? For the holy Synod, which assembled at the city of Ephesus, considered that no other Faith should be laid down than the one which our fathers laid down by the Holy Spirit at the city of Nicaea.

¹ Wisdom of Solomon 1:1. — ⁶ Jeremiah 4:3.

6 ² *reprobaui*. — ³ *Om. aprior.* — ⁴ *Isaiah 22:6.* — ⁵ *Or "not have we accepted what has newly been said by anyone".* — ⁶ *So the B.*

7 ¹ Svr. simplifies considerably. — ² Om. word *rip* *Domine*. — ³ So the B.

I have learned from the Scriptures that God was born of the Holy Virgin, Christ and Lord (the Holy Virgin) how can anyone doubt it for he

12. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

[illegible]

14 : "without alteration".
15 : "with regard to".
16 : "with regard to".

THE LETTER OF THE BISHOP OF ALEXANDRIA,
BISHOP OF DIOCAESAREA
IN SYRIA

1. I have heard that you have
and have
and others
which is in
have with re
which belonged also to our
labours and to
without making any
2. I have heard that it is right to
I have decided
they say, is
the Spirit was
he thought,
he fell into a further
the Son born of the seed of
separate, and the Son the
separate. And hiding the
Christ 'one', applying the
Son, begotten of God the Fa-
order of grace (to use his
and he calls him Son,²³
with him who is truly Son
which we acknowledge, but
3. I have heard that you were
discipline and was obfuscated by his
acknowledge one Christ, Son and
the indivisible one¹, and declares that
the Word in equality of honour and in
1. I have heard that you were
was converted and".

title². He divides the expressions laid down
human, attach to the Man, but others of them,
cern God the Word. Because³ he frequently⁴ separates
his own as Man the one who was born of the Holy Virgin
likewise separates on his own the one⁵ who is from God the Father
because of this he does not acknowledge the Holy Virgin [as] Mother
of God but [as] 'Mother of the Man' ⁷.

4. But as for us, these are not our tenets. But we are instructed by
the divine Scriptures and our holy fathers to acknowledge one Son,
Christ and Lord i.e. that Word divinely and ineffably begotten of God
the Father¹ before the worlds, the same who in the last times² has
been born for our sake in flesh from the Holy Virgin. And because
he bore us³ God who became man and incarnate⁴, we acknowledge
her to be 'Mother of God'. There is, then, one Son, one Lord, one
Christ both before his incarnation and after his incarnation. For the
Holy Virgin another. But that very one who was before the worlds is
believed to have been born in the flesh from a⁵ woman — not as though
his Godhead acquired any beginning of existence or took its origin
from the Holy Virgin, but rather, as I have said, the Word who [was]
before the worlds is affirmed to have had fleshly birth from her. His
flesh was his own, just as⁶ the body of each one of us is his own.

5. Now since certain people accuse us of holding Apollinarius' view,
and say: "If you call the Father's Word¹, who became man and in-
carnate, 'one Son' in strict unity², you may perhaps be imagining and
wanting to suppose that the Word and his body took place or that his body was changed into the
nature of his Godhead", — we wisely repudiate this³ cavilling charge,
and assert that the Word from God the Father became one with his
body, [a body] ensouled with a rational soul, in an ineffable and incon-
ceivable manner, and he issued [as] man from a woman, becoming
like us not by alteration of nature, but by the will of the divine

1 Om. and. — 2 ουτως
3 Om. and. — 4 Om. and. — 5 Gk. lacks "us". — 6 Om. did receive
Om. and. — 7 Om. and.
8 1 Om. and. — 2 Om. and. — 3 receive instead of carry.

dispensation. For he willed to become man without losing the fact of being God in his nature. Even though he came down to our limitations and put on the form of a slave, he yet continued in his transcendent and natural Lordship and Godhead.

6 We therefore acknowledge as one¹, God the Word of God who was born with his flesh² ensouled with a rational soul in an ineffable and inconceivable manner, unconfusedly, unchangeably and unalterably. We confess one Son, Christ and Lord, the same both God and man, not another and another, but one and the same, since he is, and is recog-

nized as, both. And hence, sometimes he speaks³ in human fashion as, by divine dispensation, man; at other times he gives utterance as God in the power of his Godhead. And we further declare this: that when we prudently examine the mode of his providential incarnation and closely scrutinize the mystery, we see that God the Word⁴, who from the Father, became man when he was incarnate without flesh, from his noble⁵ nature, but⁶ he took it from the Virgin. Otherwise how could he have become man, if he had not had a human body? In our thinking, therefore, as I have said, about the mode of his providential⁷ incarnation, we perceive that two natures came together into a single indivisible unity free from confusion⁸ of Godhead, even if it be the flesh of God, and again also the Word is God and not flesh, even if by divine dispensation he made his flesh his own. So when we take this view we do not divide the unity which we declare came into being from two⁹ but under the natures from each¹⁰ we do not divide the one and indivisible Son into two sons, but we affirm one Son and, as our fathers have declared, one incarnate nature of the Word.

7 Therefore, in respect of what comes up to our cogitation and in respect of what is viewed only with the soul's eye of the way in which¹¹ Only-begotten became man, we speak of two natures, but of one Christ, one Son and one Lord, God the Word who became man and was

If you wish, let us take the example of the way in which we

For we are composed of soul and body and perceive two natures, one of the body and another of the soul. But man is one, in a

¹ ὁ θεὸς ὁ λόγος. — ² ὁ θεὸς ὁ λόγος. — ³ ὁ θεὸς ὁ λόγος. — ⁴ ὁ θεὸς ὁ λόγος. — ⁵ ὁ θεὸς ὁ λόγος. — ⁶ ὁ θεὸς ὁ λόγος. — ⁷ ὁ θεὸς ὁ λόγος. — ⁸ ὁ θεὸς ὁ λόγος. — ⁹ ὁ θεὸς ὁ λόγος. — ¹⁰ ὁ θεὸς ὁ λόγος. — ¹¹ ὁ θεὸς ὁ λόγος.

union of the two. The fact that he is composed of two natures does not make a single man into two men, but, as I have said, one man composed of soul and body. For if we do away with the fact that he is one and unique Christ, who after the union is indivisible, from two and differing natures, [then] those who withstand the Orthodox¹ will say: "If one nature be his sum total, how did he become man or what flesh did he appropriate?"

8. And since I have found in the memorandum a hint of this sort of talk -- that "after the resurrection the holy body of Christ our Saviour changed into the nature of the Godhead so that all of it became Godhead [and Godhead only]", I mean to deal with this point. At one place the blessed Apostle² writes explaining to us the cause of God's incarnation³: "Because the law was impotent through the weakness of the flesh, God sent his Son in the likeness of sinful flesh, and for sin, to condemn sin in his flesh: that the righteousness of the law might be fulfilled in us, in those who walk not after the flesh, but after the Spirit"⁴. And on another occasion he writes again: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through his death he might destroy him that had the power of death, that is, Satan; and deliver them who under fear of death were all their lifetime subject to bondage. For not from angels did he take, but from the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren"⁵.

9. So we say that as a result of Adam's transgression, our nature⁶ became subject to decay and our mind predominated by fleshly pleasures and by natural impulses. It was a matter of necessity for the salvation of all earthly men⁷ that God the Word⁸ should become man and appropriate human flesh⁹ which had been subjected to decay¹⁰ and become enfeebled by sensuality, should nullify, because he is Life and the creator of life, the decay which is in the flesh and also rebuke the natural impulses which tend¹¹ towards sensuality. For thus was sin made dead in¹² it. And we remember too blessed Paul who calls our

¹ ὁ θεὸς ὁ λόγος. — ² ὁ θεὸς ὁ λόγος. — ³ ὁ θεὸς ὁ λόγος. — ⁴ ὁ θεὸς ὁ λόγος. — ⁵ ὁ θεὸς ὁ λόγος. — ⁶ ὁ θεὸς ὁ λόγος. — ⁷ ὁ θεὸς ὁ λόγος. — ⁸ ὁ θεὸς ὁ λόγος. — ⁹ ὁ θεὸς ὁ λόγος. — ¹⁰ ὁ θεὸς ὁ λόγος. — ¹¹ ὁ θεὸς ὁ λόγος. — ¹² ὁ θεὸς ὁ λόγος.

... .. (1955) 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916,

15

• THE SECOND LETTER BY CYRIL, BISHOP OF ALEXANDRIA, TO SUCCESSUS OF DIOCAESAREA IN ISAVRIA, CONCERNING THE PROBLEM OF 'TWO NATURES'

1 Truth reveals herself to those who love her, but is hidden and con-
 cealed from perverse minds, for they shew themselves unworthy of
 viewing her with sound vision. And those who love the truth of "the
 faith" "seek the Lord in the simplicity of their hearts", as it is written:
 10 "But those who tread twisted paths and have perverse hearts", as it
 is said in the Psalm, "furnish themselves with intricate pretexs in their
 tortuous minds to pervert the fair ways of the Lord and to get the
 ends of simple folk to think * what is not right. I say this, because I
 have read your Holiness' memoranda and have found therein that
 15 what is wrongly proffered as an excuse by those who love * the per-
 versity of false knowledge. These are [the points at issue]

2 If Emmanuel is composed out of two natures, but after the union there is one incarnate nature of the Word, it then follows that we must assert he suffered in his own nature".

20 These sainted fathers of ours, who committed ¹ to us the august faith ², affirm ed of him who is the Word from God the Father, being of his substance brought out ³ of the Father, that he was made, that he became incarnate and was made man; and we deny that those saints were ignorant of the fact that the body which belonged to ⁴
25 the Word was ensouled with ⁵ a rational soul. So he who says that the Word became incarnate does not mean his body apart from the rational soul⁶. For thus, as I think (and that is as I confidently confess) was John the Evangelist declares of the Word, "He became flesh" ⁷ - not unensouled flesh ⁸ (far from it!) but neither altered nor changed. For he
30 remained as he was (i.e. God in nature) but he accepted also to become

1 2 Om. *etiam* *et* *veritas*. — 3 Gk. lacks "truth"; Syr. om. *etiam*. — 4 H. of
 form of Solomon 1.2. — 5 *phylarip*. Panta 100:3. — 6 Om. *typum*. — 7 Om. *etiam* *et* *veritas*.

2 : ἐπομένους. — 3 Οὐκ ὁρῶν (before mirror) and ἐπιβλέων. — 4 πρὸς τοὺς πόδας τοῦ κυρίου (Syr. om. πρὸς τοὺς πόδας). — 5 καὶ ἔκρινεν ὁ κύριος τὸν πότον τοῦ οἴνου τοῦ δαδίου αὐτοῦ (Syr. om. τοῦ δαδίου αὐτοῦ). — 6 John 1:14. — 7 Οὐκ ἐκείνη.

[illegible]

HERE ENDS THE SECOND LETTER OF CYRIL TO SUCCENSUS.

5 ¹ "But ... another". Syr. simplifies Gk. — ² Om. [καὶ] ἑνὶς before ἀδελφός. —
 6 Om. καὶ οἷς ἐν ἑαυτοῖς θεωρεῖς φῶς καὶ φαντασίαν. — ⁴ "conceive ... [nature]"
 Syr. simplifies Gk. — ³ "but ... two of them". ἡ ἀμφότερὰ δὲ τὸ ἐν ἀποστολικῇ ἐκκλ.
 6 Gk. lacks "nature". — ⁷ θεωροῦσθαι. — ⁸ 1 Peter 4:1. — ⁹ Om. αὐ καὶ ἐν μαλιστα.
 10 Gk. lacks "our". — 11 ὁ δὲ θεὸς πάντες λόγος. — 12 Om. οὐκ. — 13 καταδικάζει.
 14 αὐτοῦ.

* p. 24
 * THE LETTER OF CYRIL, BISHOP OF ALEXANDRIA,
 TO THE PRIEST EULOGIUS WHO WAS AT
 CONSTANTINOPLE

1. Certain persons are taking exception to the statement which the
 Orientals produced and are saying: "Why did the [Bishop] of Alexan-
 dria accept and praise those [people] although they used the words
 'two natures'! But those who hold the views of Nestorius assert that
 he too thought in this way, [thereby] seizing control of those without
 accurate knowledge". Now we must tell these fault-finders this: that
 we are under no obligation to avoid and reject all that the heretics as-
 sert. For they confess many of the things which we too confess. Why,
 for example, when Arians declare that the Father is the "Creator of all"
 and "the Lord" should we, on this score, avoid this kind of confession!¹
 So, too, Nestorius, although he speaks of 'two natures' when indicating
 the difference between flesh and God the Word (for other is the nature
 of the Word and other that of the flesh) he yet does not acknowledge
 the union along with us. For uniting them, we acknowledge one Christ,
 one Son², one Lord and hence one incarnate nature of the Son — just
 as we can say in the case of an ordinary man, for he is of different
 natures, I mean soul and body. Reason and insight recognize the differ-
 ence, but when we have united them we then get Man's one nature.
 Therefore, the fact of our recognizing a difference of natures does
 * p. 25 not make us divide the one Christ³ into two. But since all the Orientals
 suppose that we orthodox follow the view of Apollinarius or think
 that confusion or mixture occurred (for they use expressions like these
 to the effect that God the Word changed into the nature of the flesh
 and the flesh was converted into the nature of the Godhead) we deferred
 to them, not so that they should divide the one Son into two (far from
 it) but only so that we should acknowledge that no confusion or mix-
 ture occurred, but the flesh was flesh taken from woman and the Word
 was Word begotten of the Father; nevertheless the Christ, Son and
 Lord is one inasmuch as, in John's phrase, "the word was made flesh"⁴.

1 ¹ "confession" - ἀπολογία. — ² Syt. om. "the same" (vide supra). — ³ John 1:14. —

We urged⁵ them to pay attention to the reading of blessed Pope Atha-
 nasius' epistle, because there, when certain persons were contending
 and asserting that God the Word transformed a body for himself
 out of his own nature, he proves forcefully on all sides, that the body
 was not consubstantial with the Word. Now, if the body was not con-
 substantial with the Word, there must be different natures⁶ out of
 which the one and unique Christ is recognized. Moreover, let not this
 escape them: for where the word 'union' is used it does not mean
 the gathering of one thing, but of two or more things which are also
 different in nature from one another. So, if we speak of 'union', we
 are acknowledging the union of rationally ensouled flesh and the
 Word, and those who speak of two natures think thus. Nevertheless,
 when the union is acknowledged the things which have been united
 are no longer separate from one another, but, henceforth, [are] one
 Son, his one nature, inasmuch as the Word became incarnate. These
 points⁷ the Orientals have acknowledged even if they were a little⁸ p. 26
 in the dark about the language. For how can people be following the
 opinion of Nestorius when they acknowledge that the same unique
 Word who was begotten of God the Father was also born of a woman
 in the flesh; that the Holy Virgin is the Mother of God; that his person
 is one and not two sons, nor two Christs, but one! For Nestorius in
 his discourses pretends to say "one Son and one Lord", but applies
 the Sonship and the Lordship to God the Word⁹ on his own. But
 when he gets to the providential dispensation, he goes on to say that
 a different Lord, the woman-born man on his own, has been joined
 [to the Word] by authority and equality of honour. For when he says
 that God the Word is called Christ because of his connection with
 Christ, is it not plain that he is talking of two Christs if Christ pos-
 sesses connection with Christ as another to another! But the Orientals
 have not said anything of this kind; they only distinguish the utter-
 ances. They distinguish in the following way: some of them, they
 say, are appropriate to God, some of them are human and some of
 them are common inasmuch as they possess at one and the same time
 what is appropriate to God and what [is appropriate] to man, but
 nevertheless that they are uttered by one and the same [person].

⁴ I.e. presumably the Orientalis GR. makes direct command to Eulogius - "urge them".
 See note no. 8 to Syt. Text (p. 36). ⁵ Lit. "another and another nature". — ⁶ and Christ
 ἄλλος.

all which is] unlike Nestorius who allots some of them to God the Word on his own and some to another son [born] of a woman. Now it is one thing to recognize the distinction in the utterances and another thing to allot them to two different and distinct persons.

* p 57 2 * The epistle to Acacius, in particular, whose beginning runs: "Salutation is a sweet and admirable thing to the brethren" has a good defence on all points. You have many letters in your file which you ought to take care to give out. Take the most venerable Chamberlain the two books sent by me (one against the blasphemies of Nestorius, the other containing the Acts at the Synod against Nestorius and those who think like him), and my refutations of those who wrote against the chapters—two are bishops, Andreas and Theodoret. At the end of the book there are concise expositions of Christ's dispensation which are very good and profitable. Take him, likewise, five of the parchment letters: first, blessed Pope Athanasius' to Epictetus; 15 secondly, ours to John; our two to Nestorius—the short and the long—and fifthly the one to Acacius, for he asked us for them.

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